

"Church History in the Fulness of Times" THE QUEST FOR SELF-SUFFICIENCY

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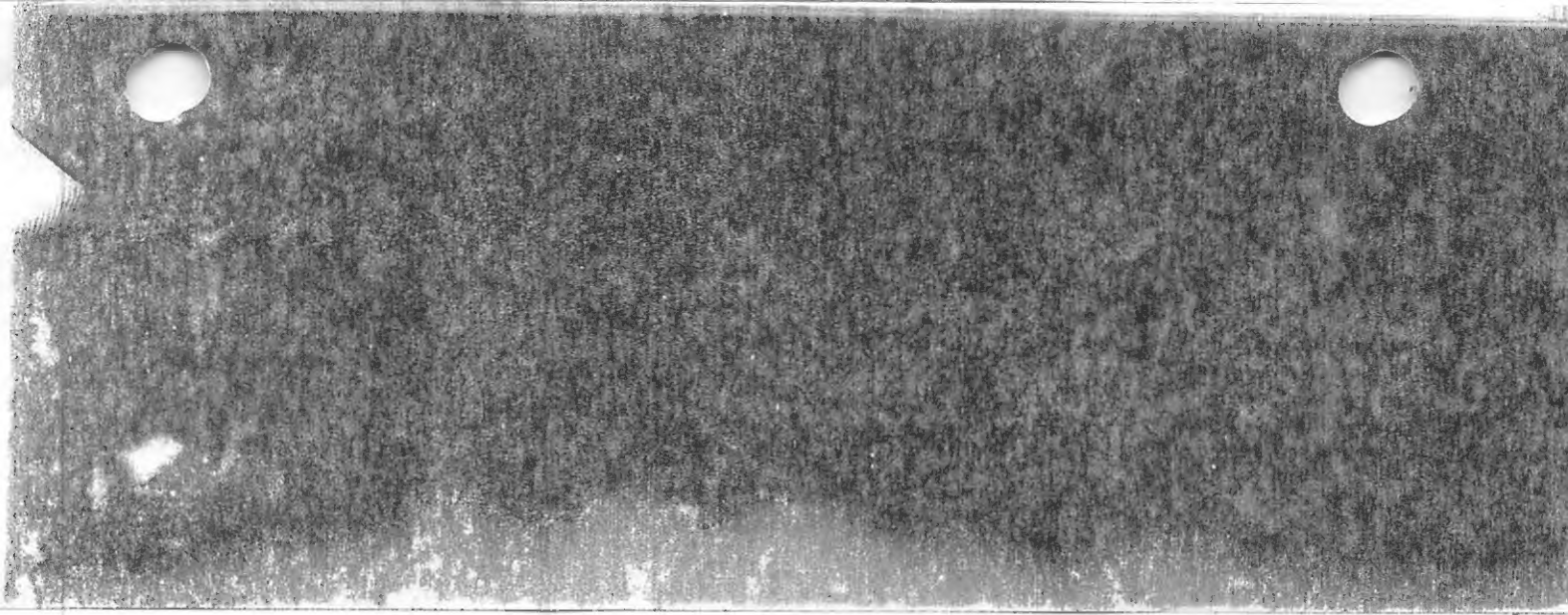
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With the assistance of architect William H. Folsom, President Young and Henry Grow worked out tentative architectural plans for the proposed pioneer Tabernacle, one of the largest buildings of its kind in the world—150 feet wide, 250 feet long, and 80 feet high, on the outside. The most novel part was that the massive ceiling was to be "bridged over," without supporting pillars. Since some Saints doubted and others questioned the feasibility of such a high dome-shaped roof, President Young supervised the construction of a model tabernacle, which answered the Saints' questions. Construction of the Tabernacle commenced during the spring of 1863.

By the fall of 1867 the Tabernacle and its famed organ were completed sufficiently to be used at the October conference. The organ and other inside



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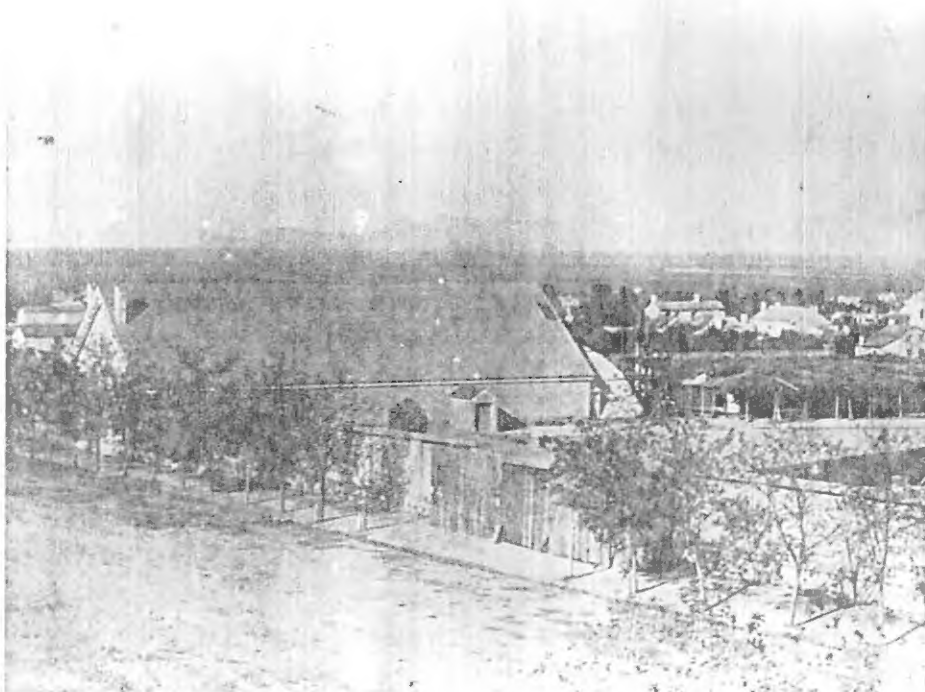
Wm. J. Smith, Secy.

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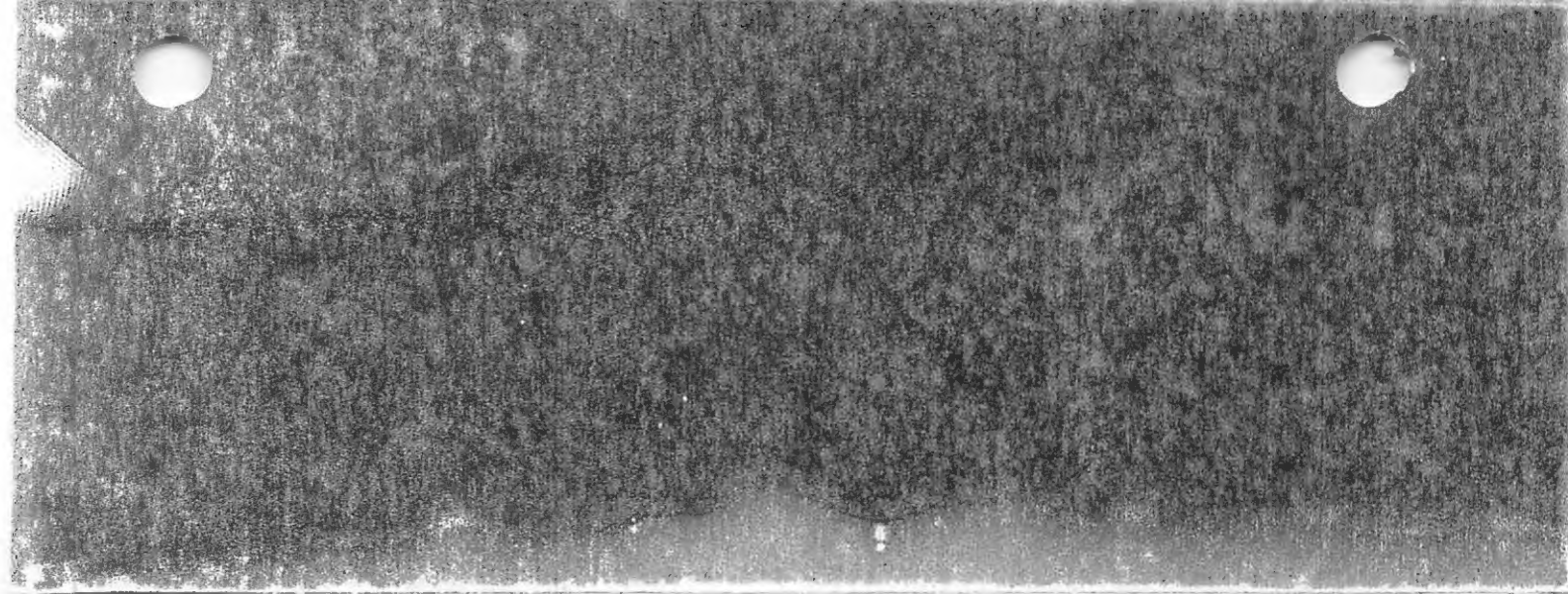


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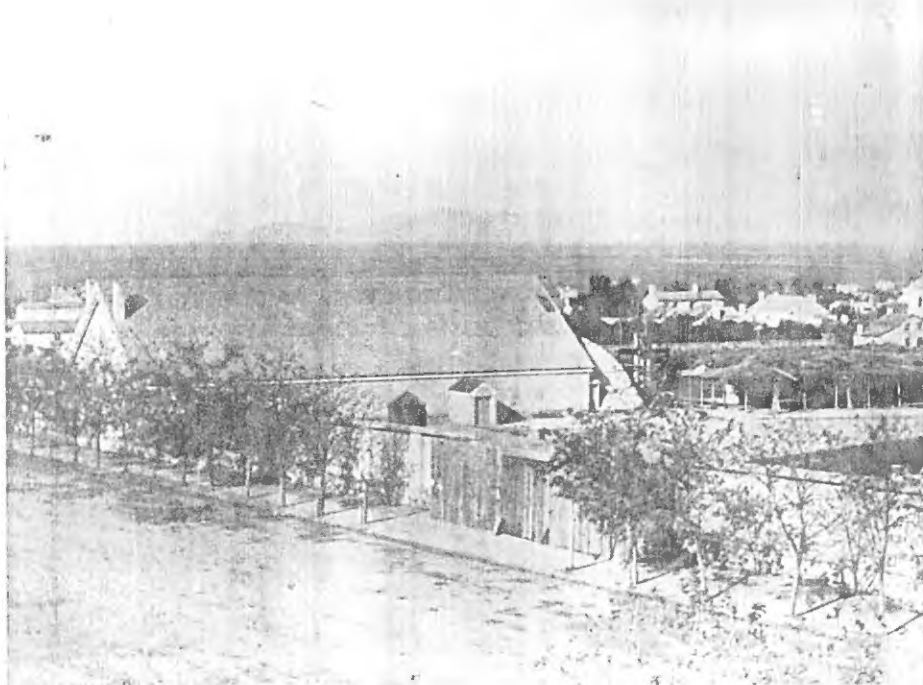


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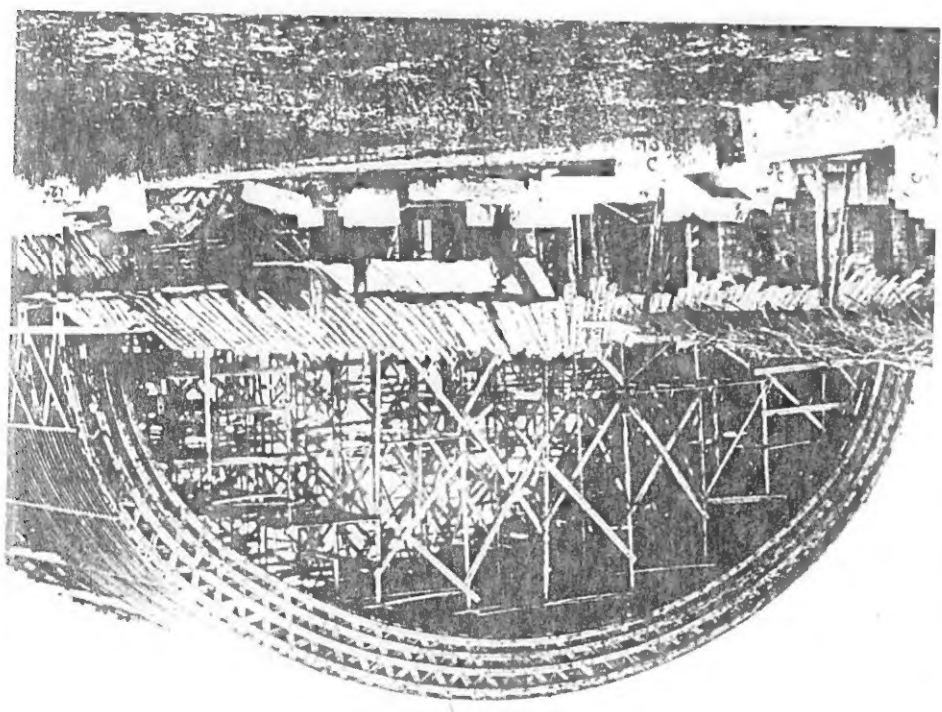
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CHURCH HISTORY IN THE FULLNESS OF TIMES



The Tabernacle as it looked while under construction and when finished. The unique "eggshell" construction of the Tabernacle was a result of the large bridgelike trusses used to span the 150-foot width of the building, which was 80 feet high and 250 feet long.



William Harrison Folsom (1815-1901) was converted to the gospel in New York in 1842. After his arrival in Nauvoo, he worked as a joiner on the Nauvoo Temple. At the general conference held at Salt Lake City in October 1861 he was sustained as Church architect. He held this position until April 1867 when he was released at his own request. He remained as an assistant Church architect, however. William Folsom was the architect for such buildings as the Salt Lake Theatre, City Hall, the Tabernacle, and the Mantle Temple. William was a seventy, member of the high council of the Salt Lake Stake, counselor in the Salt Lake Stake presidency, missionary, and patriarch.

Chipping and hauling heavy logs for this project was no small task in the 1800s; roads had to be constructed and canyon creeks bridged. Moreover, almost all the labor had to be done by volunteers. Sometimes as many as twenty teamsters with three yoke of oxen on each wagon journeyed to these distant mountains to chop and haul logs. In less than twenty months Elder Ridges had completed the organ sufficiently for it to be played at the October conference of 1867. Combined choirs from Payson, Springville, and Spanish Fork, Utah, provided music for part of this conference, and the newly organized Tabernacle Choir, under the direction of Robert Sands, provided the music for the Sunday services. The Tabernacle Choir grew in quality from this beginning and has today become world famous.

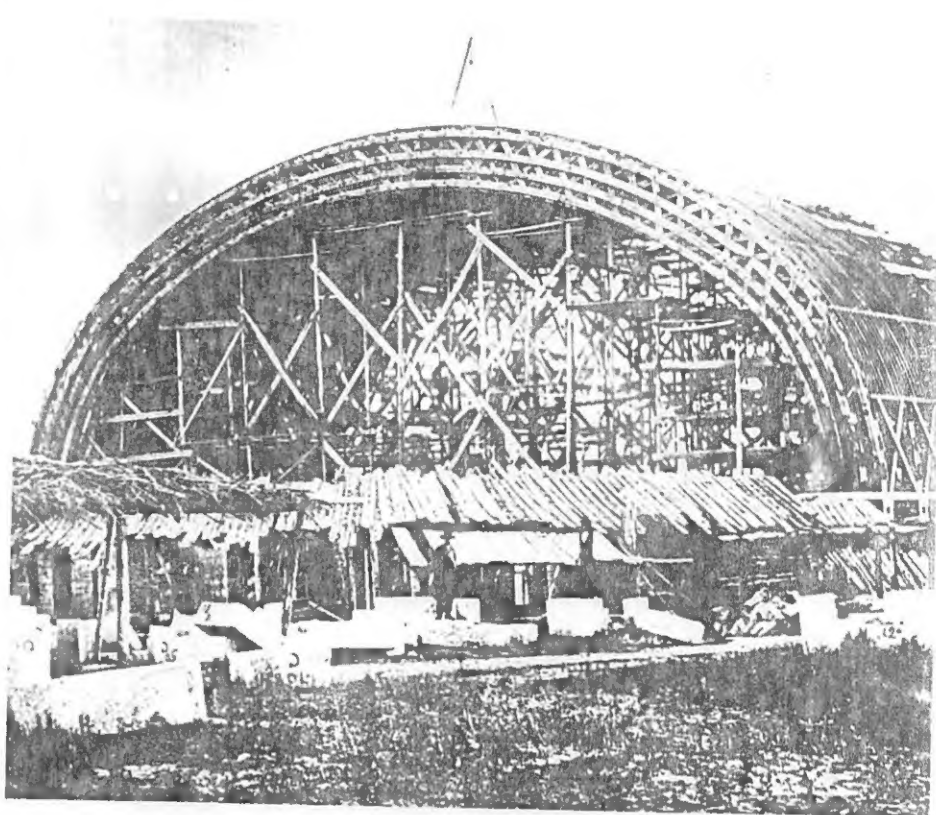
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fixtures were not entirely finished until after 1870. The gallery—30 feet wide and 480 feet long, extending entirely around three sides of the structure and resting upon seventy-two columns—was started in 1870, which improved the acoustics and added many seats to the Tabernacle. Finally, John Taylor, President of the Quorum of the Twelve Apostles, dedicated the completed Tabernacle at the October conference of 1875.

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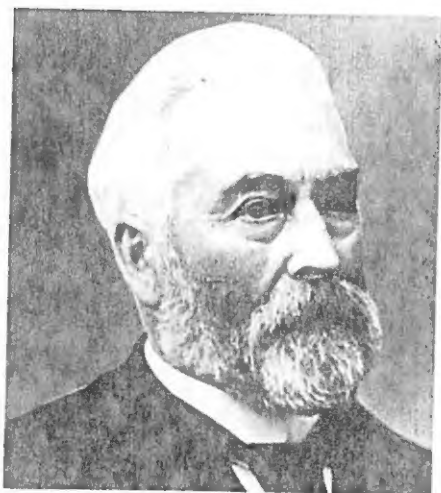
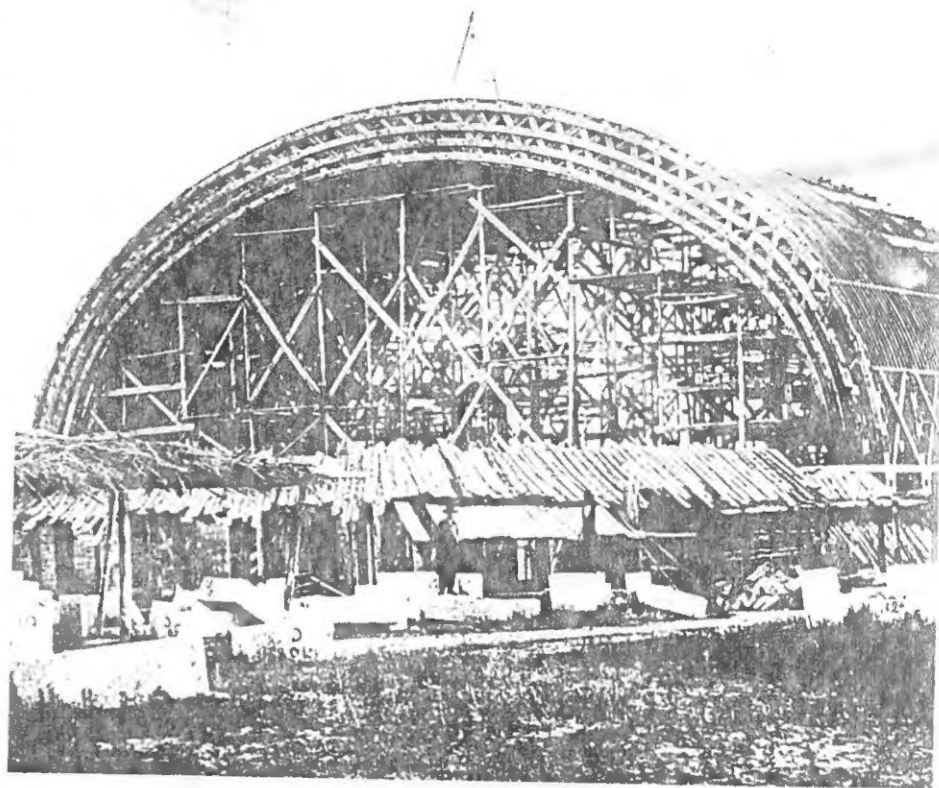
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THE GOSPEL CONTINUES TO SPREAD

Even as President Young and the Saints were busily engaged in establishing Zion in the tops of the mountains, the Church continued to grow in other parts of the world as well, but not without opposition.

In New Zealand, Elder Robert Beauchamp, a missionary from Melbourne, Australia, was peppered with rotten eggs in Wellington. On another occasion he escaped injury through the intervention of his Heavenly Father, who hid Elder Beauchamp from the eyes of the wicked men who were going to tar and feather him. In spite of mobs and a bitter attack by the newspaper, the *Wellington Advertiser*, a conference was held and the Saints "enjoyed a goodly portion of the Holy Spirit."¹⁷

In Scandinavia, Elder Knud Peterson reported that during the year 1871, 1,021 souls were baptized into the Church. He continued, "A good many of the native Elders have been appointed to missions during the winter." Crowded meetings were reported in Sweden, although in that country and Norway, Church elders "are still subjected to fines and imprisonment for administering the ordinances of the Gospel. In Norway exists religious liberty for all Christian denominations, but the supreme court has passed the strange sentence that the church of Jesus Christ of Latter-day Saints is not a Christian religion," and therefore Church members were denied religious freedom. The Saints in Norway were also very poor, but 630 of them had raised sufficient means to emigrate to Zion that year.¹⁸

Missionaries in Switzerland were described by Edward Schoenfeld as being as "united as a clover leaf," and were sacrificing to publish a pamphlet that would plainly set forth the principles of the gospel to combat the distortions about the Church in the popular press.¹⁹

Near the end of 1872, one elder in Switzerland reported that the Saints there were striving to live their religion and were doing their best to sustain the missionaries. He added that in just a short time he had baptized twenty-seven persons and blessed ten children.

While laboring in Hawaii, Elder George Nebeker reported that over one hundred converts had been baptized and that the meetinghouse was too small; hence, the Saints were busily engaged in constructing a new one. In the Hawaiian Islands as a whole, during the last six months of 1872 there were more than six hundred souls added to the Church. The spring conference of 1872 reported an attendance of more than seven hundred Saints. There were healings of the sick, and emphasis was placed on obeying the Word of Wisdom.²⁰

Meanwhile, beginning in 1869, the Church required emigrating Saints to pay in advance for their entire journey to Zion. Previously most had been allowed credit for the portion of the trip covered by the Church trains (ox teams that met the emigrants at Winter Quarters and took them on to Salt Lake City). In order to help their friends and relatives emigrate, the Saints in the Great Basin established a Welsh Fund, a Scottish Fund, and similar area

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Courtesy of Utah State Historical Society

William S. Godbe (1833–1902) was converted to the gospel in his youth in England. He became a prominent merchant in Utah and one of the territory's richest men. He served as a city councilman, a president of a local seventies quorum, and as a counselor in the Thirteenth Ward bishopric.

funds, which they then gave to Church officials to help those gathering Zion from those areas of the British Isles. Ward Primaries contributed to emigration of children, but perhaps the most popular kind of assistance was that sent by friends and relatives who deposited cash at the Church office and had a "Church draft" sent to the prospective emigrants along with notification that the funds were now available for their journey.

DEALING WITH APOSTASY

Unfortunately, not all members of the Church supported the leaders and their philosophy of economic self-sufficiency. Some people fell into apostasy. Just as Brigham Young was promoting the cooperative system, certain Mormon businessmen and intellectuals who called themselves "liberals" publicly questioned his policies. This faction, known as the Godbeites because they were led by William S. Godbe, called for cooperation with gentile merchants nationwide and argued that Utah should focus upon mining as its natural source of wealth rather than upon agriculture and stock raising. The outlet for their opinions was the *Utah Magazine*, which they founded in 1868.

Church leaders sought diligently to reclaim these men and tried calling some of them on missions. The calls were rejected, and their public outcries became even more strident. The men were summoned to the School of the Prophets to discuss the issues, but only an unpleasant confrontation took place. After further attempts at reconciliation, the Salt Lake Stake high council brought charges against the leaders of the New Movement, as they were also called, and the men were excommunicated from the Church. In 1870 they started their own church, named the Church of Zion, and made their periodical into a daily anti-Mormon newspaper, the *Salt Lake Tribune*. Together with leading non-Mormons in Salt Lake City, they formed the Liberal Party to oppose the Church's political activities.

By 1870 the New Movement had taken into its ranks former Apostle and colonizer Amasa M. Lyman, who had been dropped from the Twelve in 1868 for teaching false doctrine regarding the Atonement and for espousing spiritualist ideas. Lyman joined with others in the Church of Zion in conducting seances. By 1873, the Church of Zion had collapsed from lack of support, while the Liberal Party lived on and was a disruptive force in Utah politics until 1893.

THE UNITED ORDER

With the success of the cooperative movement, Brigham Young and other Church leaders desired a still better economic system. In the October 1872 general conference, Elder George Q. Cannon indicated that the three and one-half years of success of the cooperative institutions pointed to even more valuable results to be expected from the "order of Enoch." This new order was needed, he insisted, to bring a time "when there shall be no rich and no